THE

Hiſtory of the xij. men that were ſent to ſpye out the Land of Canaan, no leſſe fruitfull then true and worthy to be read of all.

Rom. 15.

¶ VVhat ſo euer are written are vvritten for our learning.

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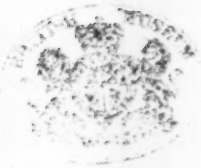

¶ *To all the faithfull Brethren* / which only desire the glory *of God in our Sauiour and redeemer Iesus Christe*: be grace mercy & peace thorowe the working of his holy spirit. Amen.

When Salomon had considered all things doone vnder the Sun, to be but vanitie and vexatiõ of minde: yet sayth he there is a vanitie vppon earth. There be iust men, vnto vvhom it happeneth as though they had the vvoorks of the vngodly, againe there be vngodly, vvith vvhom it goeth as though they had the vvoorks of the righteous, This me thinketh also a vaine thing, &c. This vexed Salomon abooue other things, and mooued him the rather to say all is but vanitie, vvhen he savv good men revvarded vvith euil, and the vvicked floorish and haue prosperitie. He savv the good and the bad prosper alike, increase their riches and possessions & to be had in reuerẽce,

he ſawv the vvicked decay and perish, and likevviſe it happened to the innocent. Vnmeet it ſeemeth to a man of good reaſon, that a ſore labouring man ſhould lack his meat, and the idle ſleep vvith a full belly. But vvhat ſhall vve ſay? Like as it vvas in Salomons dayes: ſo alſo novv is it moſte ſure and certayn, that many times a man ſhall ſeek his brothers vvelth and shovve him a great benefit: and finde his diſpleaſure and haue his euill vvill. That is for his vvell dooing: he ſhal be revvarded vvith euil, and yet ſhall the diſſembler haue great beneuolence and fauour. Oftentimes it chanceth that he vvhich earneſtly ſtudyeth to profit the common vvelth: hath little thank for his labour and is deſpiſed of the ſame, and he vvhoſe diligence may beſt be ſpared: moſte auaunceth him ſelf therby, and commeth to Honor. Riches, poſſeſſions and plentuouſnes of the vvorld happen to ſeldome to the vvicked and vngodly, yea they be had in fauour vvith great men, and vvithout any deſeruing

he

be brought to dignitie. Penury ſcarſitie, trouble and aduerſitie, be layd on the rightuous vvhich feareth God, and his good vviſdome bringeth him deſpight.

This is vvell knovven to ſuch as ſeeke vviſdome in Chriſte vvhom Fortune all vvay fauoureth not, and haue experimented the aſſaults of the ennemye. He that reapeth the Corne: perchaunce eateth none of the bread. He that treadeth the Vine Preſſe: drinketh not alvvay of the vvine. The labour and trauell that ſome men take of pure good vvill and alſo effectuous: hath not the grace vvith men, nor fauour that others get vvith paſtime vvithout paine, yea and at the laſt vnprofitable to him of vvhom they receiued ſuch profit. But ſhould I be agreeued vvith the vveeds grovving among the Corne, ſeeing the Lord ſayth, let them grovve bothe til harueſt.? Can my hatred deſtroy ſinne? or dooth my ſinne minish their offences? Fret not thy ſelf at the vngodly (ſayth Dauid) be not enuious againſt the euill dooers. And vvhy ſo? for Mat xii Pſ. xxvi

they ſhall ſoone be cut dovvn like the graſſe, and be vvithered as the greene herb. Put thou thy truſt in the Lord & be dooing good, ſo ſhalt thou dvvell in the land, and it ſhall ſurely feed thee. &c.

Vnderſtand novvv gentle Reader, that vvhen I vvas about to vvrite this matter that I baue taken in hand: I conſidered vvhat a number of Books there be abroad in euery mans hand of diuers and ſundry matters, vvhich are very greedely deuoured of a great ſorte. VVho ſo laboureth bothe vvriting and reading I doo very much commend. But are the labours of all ſuch vvriters thankfully receiued trovve ye? Are their diligence and ſtudy gratified accordingly? or dooth euery man read vvith ſuch a purpoſe and intent that the common vvelth of Chriſtes flock might therby be profited and the people reduced to a Chriſtian conuerſation and amendment of life as the Author intended? Doo they read vvith ſuch iudgement that they receiue the good & reiect the bad? No no, the vvaightier

matter: the ſooner paſsed ouer, and the leſſe thank to the Author. But trifling matters finely handled are eſteemed. So crooked & peruerſe is the nature of man and ſo little pleaſure haue vve in folovving the heauenly doctrine of Chriſte, and ſo little profit haue they alſo that vvith ſinglenes of hart labour therin.

But vvhat then? should the vvriters therfore leaue vvriting, becauſe the moſte parte doo not vvoorthily receiue it? God forbid. But rather vvould I vvish that thoſe vvhich neuer vvrote before: should alſo ſet themſelues to vvoork, beſtovving the talent that God hath lent them to the moſte aduauntage. And ſeeing it is not lavvfull for any man (as yet) to preach in an open Audience, vnles he be called: I purpoſe by the grace of God and the helping of his holy ſpirit to doo that lieth in me to ſpye out the land of Canaan, and to bring ſuch tidings as the Lord shall opē to me in vvriting, by meanes vvherof his people may knovve their Lord better, and at laſt be

partakers of that pleaſant land flowing with milk and hunny. Nowe for aſmuch as by all likelyhoods and tokens we approche neere the borders of this promiſed Land, for the Lords commaundement is come into the hart of our Moyſes that willeth men of euery ſort to goe ſpie out the Countrey, and for to bring tidings what maner of Countrey it is, that all his people might enter: I thought it very good and profitable to publish the ſtory of theſe xij. meſſengers written in the Book of Numery the xiij. and xiiij. Cha. that we beeing admonished by their example: may the better knowe howe to behaue our ſelues in our Iourney, euery man in his calling ſpecially ſuch as are purpoſly ſent. Lift vp your harts therfore my bretheren vnto the Lord, beſeeching him of his mercyful goodnes, that he will vouch ſafe to gouern my hart and all others trauailing this heauenly land, and that thorowe faith in his promiſes (according to the example of Ioſua and Caleb) we may be found faithfull and true meſſen-

gers, bringing vvith vs the fruit of the ſame Land, and auoyding the vnfaithfulnes of the other ten covvards vvhich brought an euill reporte vppon the land, and cauſed the people to ſinne, vve may ſo comfort them vvith the promiſes: that vvith a glad hart and ſure hope of a conſtant faith: vve may all togither enter into the heauenly tabernacle, vvhich Chriſte hath prepared for his elect.

Amen.

Spiritus vbi vult ſpirat.

Phillip Nicols.

¶ The History of the twelue Men.

IT shall not need to write the whole Story word for word in this place, but to refer the gentle Reader to the place written in the book of Numbers the xiij. and xiiij. Chapters, the effect whereof is this. After that the Children of Israell were gone out of Egipt, and had bene a great while in the Wildernes, and now drawing nye the Land of Canaan: the Lord spake vnto Moyses and sayd.

Send foorth me to spye out the Land of Canaan, which I will giue vnto the Chil-
u.iii.x dren of Israel of euery tribe of their Fathers a man, and let them be such as are Captaines among them. &c.

Moyses did so, and chose out of euery Tribe a man, and sent them forth and bad them view the Land, and see what maner of Countrey it was, and what maner of people they were that dwelt in it, and also to bring some of the fruit of the Land with them. They went, and after forty dayes they returned, and came to Moyses

Moyſes and Aaron and the whole Congregation, and declared vnto them that they had found a godly Countrey flowing with Milk and Hony, and they had brought of the fruit of the Land, a cluſter of Grapes, Pomegranets and Figs. But there be ſtrong People dwelling in the Land, and great and mightie Citties, we are not able to go againſt them (ſay they) for all the men are of great ſtature, yea we ſaw Giants there alſo, as the Children of Enock, and we ſeemed in our ſight as the Graſhoppers, & ſo did we in their ſight.

At this report the Children of Iſrael took on and cryed and wept and murmured againſt Moyſes and Aaron and ſaid. Oh that we had died in Egipt, or that we might dye yet in this Wildernes.

Wherfore bringeth the Lord vs into this Land? that our wiues ſhould fall thorowe the ſword, and our Children to be a pray? Is it not better that we goe againe into Egipt? And they ſayd one to an other, let vs make a Captayne and go into Egipt againe.

But Moyſes and Aaron fel vpon their faces before the whole Congregation of the

the multitude of the Children of Iſraell and Ioſua the Sonne of Nun and Caleb the Sun of Iephan (which were alſo two of the twelue that had beene to ſpye out the Land) rent their clothes and ſpake to the whole Congregation of the Children of Iſraell and ſayd, The Land which we haue walked thorowe to ſpye it out; is a very good Land, if the Lord haue luſt vn to vs: he ſhall bring vs into the ſame land and giue it vs, which is a Land that floweth with milk and hony.

But in any wiſe rebell ye not againſt the Lord, and feare not the people of this Land, for we will eat them vp as Bread. Their defence is departed from them, but the Lord is vvith vs, be ye not afraid of them.

Then appeered the glory of the Lord in the Tabernacle of vvitnes vnto all the Children of Iſrael. And the Lord ſaid vnto Moyſes, how long ſhall this people blaſphẽe me? And hovv lõg will it be ere they beleeue me for all the tok ens that I haue ſhevved amõg thẽ? I will ſmite thẽ vvith peſtilence and deſtroy them, and vvil make of thee a greater and a mightier people then this is.

But Moyſes ſayd, Then ſhall the E-

giptians

giptians heare it(for vvith power thou haſt brought this people from among them) ſo ſhall it be tolde to the inhabiters of the lād alſo which haue heard that thou(O Lord) art among this people, that thou art ſeen from face to face, and that thy cloud ſtandeth ouer them, and that thou goeſt before them in the cloudy piller on the day time, and in the fiery piller in the night time. If thou ſhouldeſt novv ſley this people (as one man) then the heathen that haue heard ſo good reporte of thee; ſhould ſay. The Lord vvas not able to bring the people into the land that he ſvvare vnto them, therfore hath he ſlaine them in the VVildernes.

So let the povver of the Lord novv be great according as thou haſt ſpoken and ſayd. The Lord is of long ſufferance and of great mercy, and forgiueth ſinne and treſpaſſe, and leaueth no mā innocēt, and viſiteth the miſdeeds of the fathers vppon the Children vnto the third and fourth generation.

O be gratious novv vnto the ſinne of this people according to thy great mercy like as thou haſt forborn this people alſo euer from Egipt vnto this place.

And the Lord ſaid I haue forgiuen

en it as thou haſt ſaid, but as truely as I liue: all the vvorld ſhalbe full of my glory. For of all the men that haue ſeen my glory and tokens vvhich I did in Egipt, and in the VVildernes and tempted me now ten times and haue not harkened vnto my voyce &c.

For I haue heard their murmurings againſt me, tell them therfore as truely as I liue (ſaith the Lord) I vvill doo vnto you euen as ye haue ſpoken in mine eares. Your carcaſſes ſhall lye in the VVildernes, but my ſeruant Caleb becauſe there is an other maner of ſpirit in him, and becauſe he hath folovved me: him vvill I bring into the Land, and Ioſua the Sonne of Nun.

But ye vvith your carcaſſes ſhall lye in this VVildernes, and your Children ſhall beare your miſdeeds forty yeeres for the forty dayes that you vvere in ſpying our of the Land, a yeere for a day, that ye may knovve vvhat it is vvhen I vvithdravve my hand, euen I the Lord haue ſaid it and vvill doo it in deed vnto all this euill congregation that haue lift vp them ſelues againſt me, in this VVildernes ſhall they be conſumed, and there ſhall they die. And their deeds vvere plagued before the Lord, all the men vvhom

Moiſe

Moyſes ſent to ſpye out the Land, ſaue Ioſua and Caleb.

And when Moyſes had declared this to the people: they took great ſorowe, and they roſe early in the morning and went vp to the toppe of the Mountayne and ſaid, loe we are heere redy to goe vp to the place that the Lord commaunded vs, for we haue ſinned. But Moyſes ſayd wherfore goe you on this maner beyond the woord of the Lord? It ſhall not proſper with you. Goe not vp (for the Lord is not among vs) that ye be not ſlayne of your eunemyes. But they were blinded and would goe vp, notwithſtanding Moyſes and Aaron nor the Ark of couenaunt came not into the hoſte, and there they were ſlaine euery one, of their enemyes.

Here haſt thou (derely beloued in Chriſte) almoſte the whole matter euen as it is written, now ſhall it be (in my iudgement) very profitable to recyte it agayne and apply it to our time, that it may be printed the better in our minde, and that we may bothe learne by them to beware of Infidelitie and impatience, and that we murmur not againſt GOD and neglect his commaundements, and

alſo to folowe the ſtedfaſtnes of Caleb & Ioſua in faith and beleefe, doing all thinges accoꝛding to the woꝛd and commandement of the Lord.

This councell doth Saint Paule giue vs saying. Take heed good Brethren (sayeth he) that there be not in any of you an euill hart of vnbeleefe to departe from the liuig god, but exhoꝛt your selues dayly while it is called to day, lest any of you war hard harted thoꝛowe the deceitfulnes of sinne, &c. Take heed (saith he) By this we may perceiue that thoꝛowe vnbeleef we departe from the liuing GOD, and foꝛ lack of dayly exhoꝛtations: men war hard harted thoꝛowe the deceitfulnes of sinne. Heb. iii.

He that hath the grace to consider and perceiue well the state of vnbeleef, and specially when the hart is once hardened thoꝛowe sinne: shall not meruayle that Saint Paule saith take heed. Foꝛ sure he that will serue the Lord: must take heed and feare, foꝛ he shall haue many enemies. The feare of the Lord is the right Gods seruice (saith Sirach) and he serueth God well that feareth to displease him.

Now are all those things written foꝛ

our

our learning that we might learne bothe by examples and exhortations to feare God and dw his will.

The Childzen of Israel (after that the Egiptians began to make slaues of them) cryed vnto the Lord and sighed to be deliuered, but after the Lord had wrought many wunders in Egipt for their deliuerance, and caused the Sea to open and gaue them roume, and Pharao with his hoste drowned, yet all this notwithstanding, assone as any temptation arose: they forgat altogither and murmured agaynst the Lord, and wished that they had dyed in Egipt, although the Lord had promised their Fathers Abraham, Isaac and Iacob to multiply their sæd, bless them, and bring them into the land that floweth with milk and hony. Exo. 2. 7. 10. 14. Ex. 15 16, 17. Gene. Exo. 1 Exo. 32. Nu. 35 Psal. 10

Yea the Lord went with them in the piller of a cloud by day, and by night in a piller of fire. All this notwithstanding (I say) for euery trifle: they murmured and grudged, wishing them selues again in Egipt, euen despising the voyce of the Lord their God, and made them other Gods, and serued the Gods of the nations, & went a whoring after their owne

inuentions, for which the Lord plagued them often very ſore.

These are examples vnto vs (ſayth Saint Paule) that we ſhould not luſt after euill things, as they luſted, neither be ye worſhippers of Images, as were ſome of them, according as it is written. The people ſat them down to eat and drink, and roſe vp to play, neither let vs commit whoredome, as ſome of them committed and fell in one day xxiij. thouſand. Neither let vs tempt Chriſte as ſome of them tempted him and were deſtroyed of Serpents. Neither murmur ye as ſome of them murmured and were deſtroyed of the deſtroyer.

1. Cor. 10.
v. 32.
m. 25.
m. 21.
m. 10.

All theſe happened to them for examples (ſayth Saint Paule) but they are written to warne vs, vppon whom the end of the world is come. Therfore let him that thinketh he ſtandeth: take hēd leſt he fall. These be Saint Paules wordes, and I would wiſh from my very hart that all men from the hyeſt to the loweſt would way them earneſtly.

For they be written for our learning, and to the intēt that we ſhould take hēd, feare God and flie ſuch offences: leſt we prouoke

noke the Lord to cast vs of for euer. He speaketh euen to the wisest among men saying. let him that thinketh he standeth take hæd lest he fall.

This warning of Saint Paule may not be forgotten, take hæd therfore Brethren that there be not in any of you an euill hart of vnbelæf to departe from the liuing God. Where withall shall a yung man clense his way (sayth Dauid) he answereth him self and sayth, euen by ruling him self after the word of God, but he that goeth beside the word of the Lord must nœds fall, though he think him self neuer so sure. For what is man, or the wisedome of man? is not the wisedome of the world folishnes with God? Psal. 1. I. Cor.

The Lord bad Moyses send out xij. men to spye out the land of Canaan, for he would giue it to the Children of Israell in possession. Moyses did so, and chose of euery of the twelue tribes one, to spye out the land, and that no small foles: but euen of the chefe of the tribes. And there they found a fruitfull Countrey flowing with milk and hony. They brought of the Grapes, Pomegranets and Figs. Samu.

All this was according to the word

of the Lord, and his promiſe made to the Fathers. But as the nature of man is alway to loue him ſelf, to leane to his owne wiſedome, and to put ſome confidence therin, and thus forſake faith: ſo theſe meſſengers ſayd vnto the People, we came vnto the Land whether ye ſent vs, where it floweth with milk and hony, and this is the fruit therof. But then the people are mightie, their Cities are ſtrong and great, ſo that we are not able to match them. Yea we ſawe Giants there alſo, the childrē of Enock (ſay they) and we ſeemed in our ſight as the Graſhoppers, and ſo did we in their ſight like wiſe.

Now héere we ſée how they fel away throwe vnbeléef, for what néeded they haue feared the Giants or any other thing: if they had beléeued God as Abraham their Father did? but they toke no héed to the word of the Lord, therefore they brought this euill reporte vpon the Land, in ſo much that the People with theſe words began to cry and howle ſaying.

Oh that we had died in the Land of
3. 14. Egipt, or that we might dye yet in this

VVildernes

VVildernes, vvherfore bringeth the Lord vs into this Land? that our vviues should fall thorowe the ſvvoord, and our Children be a pray? Is it not better that we goe agayne into Egipt? And thus ſaid they one to an other. Let vs make a Captaine ouer vs, and goe againe into Egipt.

Marke heere the vnfaithfulnes of theſe meſſengers. Beholde alſo the weak faith that was in the people. The woꝛd of the Loꝛd bad Moyſes ſend ſpyes into the land (which the Loꝛd would giue to the Childꝛen of Iſrael) as it was often pꝛomiſed befoꝛe. But theſe meſſengers lo-ked vpon the mightie men and great Gi-ants and foꝛgat the pꝛomiſe of God. Like wiſe the people harkened to the voyce of the meſſẽgers & let the voice of ỹ Loꝛd go.

Oh vngodly generation. Where was Abrahams faith? which when he was commaunded to kill his only Sonne, in whom the Loꝛd had pꝛomiſed to bleſſe all nations: he foꝛſook reaſon, left his owne wiſedome, and beléeued that the Loꝛd would raiſe him againe from death vnto life: rather then his woꝛd ſhould not be fulfilled. Gen. :

This is wꝛitten foꝛ our learning, that

we alſo may ſet hand of the promiſes of God with like faith. But where this faith is: let vs now talke awhile of our latter dayes, that we may ſee whether this faith be among vs or not.

Many writers haue compared the Pope to King Pharao of Egipt. And in deed it may well be, for as long as he gouerned the Church: he made vs bondſlaues, he & his miniſters. Yea we were ſo blindely led & ſo tirannouſly handled, and that with ſuch villany: that I am ſure the Iſraelites were neuer ſo ſhamefully intreated of King Pharao and his miniſters: as we haue bene of this Pharao and his ſhauen generation.

For the dayes hath bene, that if a man had found a Prieſt or a Fryer in the bed with his wife: he durſt not to haue laid his hands vpon him, wheras if it had bene an other man (although he had ſlain him) it had bene accounted no fault at all. No man might haue ſued them at the common Law. Yea theſe Egiptians were wared ſo proud: that they had deuided them ſelues from the poore Iſraelits, in ſo much that they muſt be called ſpirituall Fathers, and we the lewd people.

And if any poore Israelite had grudged at any time to beare their heauy and intollerable burthens: there was no remedy but cruell death without mercy, vnles he would sweare to be obedient vnto them in all things whatsoeuer they should commaund him.

Many a poore soule hath suffered vnder them meste cruell torments, many a one haue they put to death that could not be suffered to answere for him self, many a one haue they put to death, the cause wherof was neuer knowen, many a one haue they murdred in Prison secretly, lest their outragious cruel manslaughter should be openly knowen, but thanks be vnto the Almightie God which of his loue that he bare vnto vs, at the cryes of some faithfull Israelites, hath deliuered vs by his minister from vnder the great and intollerable burthens of this cruell Pharao, and hath brought vs into the Wildernes, where we heare the Lord speak to vs dayly in ỹ Bible wherein is written bothe the new Testament and the olde which is bronght among vs, Pharaos power is taken from him, his Bulles be not regarded, his superstitiõs sects

of religion be gon, and a great mainy of his Mawmetry and other baggage did that worthy King Henry deſtroy.

Many wunderſull things did the Lord bring to paſſe in his dayes, yet loe for all that could not we continew faithfull. All theſe wunders, the prophecies of the Lord him ſelf againſt thoſe falſe prophets, nor yet the examples of thoſe Iſraelites in the Wildernes could kæpe vs in a ſted-faſt faith in the promiſes of the Lord, but at euery temptation we were redy to goe back agayne into Egipt.

For if there came but a commaundement to burn our boks or ſuch like: ſtrait way we began to deſpaire, to grudge, and murmur, yea & many went back agayne into Egipt and be not yet returned. Rather had they to be ſlaues in Egipt, to ſit by the fleſh pots filling their luſts: then to ieopard their liues at the commaundement of GOD in the Wildernes. And for ſuch infidelitie and wickednes, how haue we felt the Plagues of the Lord: bothe hunger, peſtilence and war.

But they will ſay, it happeneth only for theſe new found out Hereſies that be now abroad. And euery euill that chaun-

ceth

ceth: they impute it to the Gospel, which they call Heresy, yet this I am sure all they cannot deny: but these Plagues in the Wildernes happned vnto the People for disobeying the worde of the Lord, and for walking after their owne inuentions.

Now if these (whom they call Heretiks) goe about to set vp or put down any thing beside the Doctrine of Christe: then might they haue some colour to cloke their matter with all, to make the rude people beleeue that these Plagues belonged not to their vnfaithfull workes. But now to confirme their malice they say. Looke vppon their liuing, heere is one preacheth a Sermon at fore none: and is drunk at after none. An other in a whole assemblie maketh an Oration to destroy vice: and forth with incontinent committeth abhomination. One writeth a booke this day to exhort men vnto good liuing: and the next day him self is found an open transgressour of the law.

Looke vppon them (say they), greater whorekeepers and adulterers, greater swearers and blasphemers of the name of God, greater extortioners and deceiuers

ners, more proud, more enuious, more couetous then theſe (which talke ſo much of the Goſpell) can not nor is poſſible to be.

But what ſhall we ſay to them now? ſhall we ſay they lye? no, for they ſpeak many things truely (although they ſpeak it of malice) as I haue ſene the experience to often. But alas that euer ſuch manifeſt wickednes ſhould be ſuffered vnpuniſhed.

Loke to it (Ye Magiſtrates) for
p. 7. right ſharp iudgement ſhall be done on theſe that be in authoritie, and it pertaineth to your charge, as well to maintain Chriſtes doctrine in puniſhing the wicked liuing; as to deſtroy Idolatry in abolißing falſe preaching. Therfore I ſay agayne loke to it, for theſe falſe Balaams be not able to open their mouthes with learning to defend their falſe doctrine, for euery Childe almoſte is able to confound them euen by their owne learning and Doctors.

Only now do they ſlaunder the Goſpel with the filthy liuing of a ſorte of falſe fained brethren, which with their
p. 1. lips confeſſe Chriſte the Lord, but in

their

their dæds they deny him openly, and that vnpunished. And therfore yet once agayne (though I be but a poore and vnprofitable seruant of Iesus Christe) do I exhort you (O ye Magistrates and high rulers) in the zeale of Phinees, that due punishment may be had for such outragious wickednes, to the intent that the Lord may the soner withdrawe his plague from vs, and his mercy take place in repentaunt harts by faith conuerted. Num. 2

Due punishment I say, for I feare my exhortation will not serue, wickednes is so great. And I beseech you (O ye Magistrates) that you will pardon me of so much boldenes that I may exhort you also to take hēd that there be not in any of you an euill hart of vnbelef to departe from the liuing God, for I am sure the Deuill goeth about like a roring Lion, seeking whom he may deuoure, therfore take good hēd. 1. Pet. 5

For if any of you be giuen to desire and couet to reign with riches and possessions in this world: he will be at hand with you, in such wise will he perswade you: that you shall think ye can not haue to much to set forth Christes Gospell.

If any of you be giuen to the Luſt of women: he ſhall perſwade you (by the Scriptures ye ſhall think) that you may take an other beſide your wife, or els put away your wife and mary an other for euery fault, though you your ſelf be the cauſe of her fall.

If any of you be giuen to pride: this wicked Serpent is alway at hand to perſwade you, that for aſmuch as ye be in authoritie: ye ought to be knowen aboue other men. Thus ſhall he bring into you a certayne loue of your ſelf, and ye ſhall think that you be lift vp aboue other mē, which yet be your brethren.

If you be giuē to be angry: he ſhal cauſe you in a fury to forget mercy, yea & then ſhall your authoritie be a miniſter of ſin. Do what vice ſoeuer you be bent to: he is redy to increaſe it and to make you forget it, and then for lack of exhortations: may ye be hardened in your ſinne, and then is it dangerous.

Take hēd therfore, for a little ſin in you is much noted of the commons, and in thoſe things ye fall your ſelues: how can you punish other? ſo by this meanes may it come to paſſe that ſinne ſhall not

be punniſhed.

Thus ſhall theſe backbiters haue alway an occaſion for to ſlaunder Chriſtes Goſpell, for they forget not the euill liuing, that they may ſpye in theſe Goſpellers. But I aſke theſe holy Fathers when they ſay theſe Goſpellers liue ſo naughtily in all kinde of ſinne and abhominations: whether do they hate the ſinne that theſe men commit? or els the Goſpell that they ſo much talke of? Nay the ſinne (will they ſay) for very ſhame, but if ſinne be the cauſe: why (they ſay) be theſe Goſpellers ſuch whoremongers, ſuch ſwearers, ſuch proud men, ſuch couetous? &c. If theſe be the cauſes: why had they not made Statutes (when they bare the rule) and ſtrait lawes to puniſh theſe abhominations with ſome puniſhments at leaſt: as well as they made lawes to puniſh with death ſuch as read, talked, preached or writ any thing out of the Bible for the defence of Chriſtes Goſpell, againſt their Ipocrits and falſe doctrine? yea why do they not cry out vpon theſe abhominations indifferently in all men? ſeeing euen of their owne ſect be as filthye liuers and as wicked as the other?

and

and a great number, yea the holy fathers them ſelues will be knowen to be no Saints (I warrant) you ſome time. But will ye knowe the cauſe why? the Goſpell preacheth againſt their Hipocriſie, againſt their couetouſnes, againſt their pride and vain glory, and agaynſt their blindenes ſpecially in Gods word, and againſt all their abhominations. The Goſpell, the Goſpell. Hoc eſt illud hinc illi clamores. Hoc eſt illa malitia. This is the thing they be agræued with all.

How carefull therfore and ware ought they to be in their conuerſation, that ſhall preach, teach, write or read, or with authoritie ſet forth Gods word vnto the people? for they be as it were meſſengers ſent to ſpye out the Land. How had they nëd to take hëd that there be in nõe of them an euill hart of vnbelëf to depart from the liuing God, leſt thorow Infidelytie they bring an euil report vppon the lãd of Canaan. We are admonyſhed hear by theſe meſſengers to cleaue faſt to the word of God, to ſtick to his promiſe, to be diligent in our vocation and to forſake our owne wiſdome, yea & do that onely he commaundeth. For if the word of the

Lord

Lord ſaid: deſtroy the Images of baall, plucke down the Idols, deſtroy the Hill-aulters, burn the groues leaue nothing, 4. Re. 23.
feare them not, I am the Lord. What councel is there (in this caſe) that may be allowed? Hath not the Lord ſaid to Moyſes ſend men to ſpy out the Land which I will giue to the Children of Iſ- Heb. 3.
raell? Underſtand (deere Bretheren) that as Moyſes the choſen Seruaunt of God to whome was committed the gouernaunce of the Children of Iſrael to rule in the leter: doth ſignifie the only begotten Sonne of God Ieſus Chriſte, to whom is cõmitted all iudgment, rule and power ouer all men in his ſpirit, & as Melchiſadech King of Salem the hye Gene. 1
Prieſt of God (with out begining or ending) doth paint before our eyes ỹ euerlaſting prieſthod of Chriſte, which offred Heb. 7.
the true bread & the true wine, of which whoſo eateth and drinketh hath euerla- Heb. 4
ſting life: ſo doth this holy Land (promiſed to Abraham & his poſteritie) ſignifie vnto vs ỹ holy promiſed dwelling of the Father that heauenly manſion prepared of Chriſte for his elect, that kingdome in which is ioy and peace in the holy ghoſt.

These

Heb. 10. These are the ſhadowes of good thinges to come, & not the thinges in their owne facion ſaith Saint Paule and this Land of Canaan which was promiſed to Abraham and to his ſæde and they poſſeſt it, & indæd it was but a ſhadow of the euerlaſting kingdome of heauen. The Journey thorow the wilderneſſe: betokeneth this miſerable life ſo ful of troubles and temptation. And as all ſuch as grudged againſt God in the wilderneſſe whē any temptatiō aroſe, & would go back againe into Egipt: dyed in the wilderneſſe and were not ſuffred to enter into the Land of Canaan: euen ſo are all ſuch vnfaithful, and fleſhly liuers, as can not abide to haue their luſts reſtrained but would go againe into Egipt by the fleſh pots, & all ſuch as will not abide by the word of the Lord, to worſhip him accordīg as he hath appoīted but would go after ſtraūge Gods worſhiping him after their owne inuentions: all theſe I ſay (vnleſſe they repent and be conuerted) ſhall not enter the kingdome of God, but ſhall lye in the wilderneſſe, that is, a place of euerlaſtīg trouble and veration. Take hæd therfore there be not in any of you an euil

hart

hart of vnbeléf. Let vs not ſhrinke in this wilderneſſe but patiently abide the wil of God & thē be we ſure we ſhall poſſeſſe this fruteful Land for God hath pro miſed and that is ſuffitient. Loke what he hath ſpokē: muſt nœds come to paſſe, and (God is my witneſſe) I did euer ſince I had any perſeueraunce in Chriſtes doctrin, beléeue that as the Pope was depriued of his falce vſurped power: ſo ſhould all his fained religion decay, and be vtterly deſtroyed. For the Lord ſaith euery plant which my heauenly Father hath not plainted: ſhall be plucked vp by the rotes. Not withſtanding it hath cōe forth fair and eaſely and peraduenture ſome of theſe vnfaithfull Meſſengers hath brought an euil report vppon this heauenly Canaan, which is the very doctrin of Chriſte, as Chriſte calleth it him ſelf. For I haue heard ſome ſay (which haue bēn no ſmall fooles) it is good in ſuch waighty matters to take good aduiſement and ow all thinges with diſcretion. For if wē ſhould aboliſh and put down all thinges that Gods word doth not allowe meaning many ſuperſtitious Ceremonyes, and alſo the great diſorder

Math.

Math.1

of miniſters with ſuch like: great hoſtes and great armies of men will inuade vs and wee ſhall not be able to indure againſt thē. For here haue we the Scotiſh mē on the one ſide, the Frenchmen on the other ſide, The Iriſhmen are very rude, the Pope ſhall ſet the Emperour vppon vs, And all nations wil inuade vs. Yea our owne Countrie will rebel againſt vs. O Caleb, Caleb, Oh Ioſua, heare you not what an euill repoꝛte theſe meſſengers bꝛing vppon the Land? Thus and ſuch like tales ſhall make the people rebell againſt Moyſes. why rent you not your clothes? among theſe xii. meſſengers ẏ were ſent to ſpye out ẏ Land? Was there but two faithfull men? But theſe two when they ſaw the multitude ſo far out of oꝛder, ſo void of grace that Moyſes and Aaron fel downe vppon their faces to intreat them: they rent their clothes, and ſpake to the whole congregation ſaying. The Land that wee haue walked thoꝛow to ſpye out, is a very good Land: if the Lord haue luſt vnto vnto vs: he ſhal bꝛing vs into the ſame Land and giue it vs, which is a Land that floweth with milke and hony. But in any vviſe rebel not

not againſt the Lord, and fear not the peo ple of the land, for vve vvil eat them vp as bread, their defence is departed frō them, but the Lord is with vs be not afraid of them, &c.

Mark wel the wordes of theſe two faith ful Meſſengers, wee wil eat them vp as bread ſay they. There defence is departed from them. The Lord is with vs, be not a fraid, of them. Oh faith faith. If all theſe Lands and Cuntries were bent to come indeed, what ſhould we feare? rather ſhould wee beleeue, that of theſe Enemies in comming ouer the riuer, the whole hoſte ſhould ſinke: then that God ſhall faile thoſe that faithfully truſt in him. But al thing muſt be don with diſcretion ſobrietie and wiſdome (ſay they). But I pray you what greater wiſdome and diſcretion can there be, then to do earneſtly the commaundement of God, and with an earneſt zeale to ſet forth his truethe what is your mind to do? Are ye not minded to ſet forth Gods word with a pure conſcience? Are you not minded to do according to the ſame? Is it not your purpoſe to root out Idolatrie? Do you not intend to ſet vp the true worſhip of God?

If conſcience be defiled wᵗ couetuouſnes, whoꝛdome, pꝛide, oꝛ any ſuch like vice: then feare how you go foꝛwarde, & take good councel beforꝛe you pꝛoceed. foꝛ Gods woꝛd will not cloke that long, but will ſe it puniſhed, yea and all men ſhall ſee it. But if your cõſcience be cleer and ye ſeek nothing but ꝑ only glory of God (though it were with the loſſe of all your goods if it pleaſed God ſo to bring to paſſe) to do only that he cõmaundeth you: why ſtay ye? are ye affraid of the number of men and great Giaunts? is it not Gods cauſe that you take in hand? dare any nation venter vppon ſuch a Land? is not God our ſheeld and defence? haue we not a pꝛomiſe that v. ſhall chaſe an hundꝛed, and an C. ſhall chaſe ten thouſand? are theſe
16. vaine woꝛds? are they not our life? do
14.32. wee not ſee heere in the ſame ſtoꝛy that when the People would haue ſtoned Caleb and Ioſua, foꝛ ſpeaking to them in this faith: the glory of the Lord appeered in the Tabernacle of witneſſe vnto the People, and the Lord ſaid vnto Moyſes: Hovv long ſhall this People blaſpheme me? And hovv long vvil it be ere they be leeue me? for all the tokens that I haue

shevved

shewed among them? I will smite this People with pestilence and destroy them and will make of thee a greter and mighter People, then this is, (saith the Lord) Consider well these words, consider who spake them, to whom they were spoken and for whose sake they were written.

Oh what case should we be in, if our Moyses stode not in the gap and prayed his Father for vs? How vnfaithfully do we dayly fall, euen as it were a People that had no God at all? Let vs therefore be warned in time. Let vs be conuerted vnto the Lord. Let vs seperat our selues from the trust of men, from the wisdome of men, from the vain confidence of this world, with all the vanities of it. And let vs with a single eye and pure conscience call vppon the name of the Lord. Psal. 1

Our mediatour is alwaies redy to offer our prayers to his Father, and hath promised that we shall be heard, if we call in faith. Let vs learn of Moses and other holy Fathers of Christ and his Apostels how to pray, for alwaise are there occasions offerd to a faithful man to pray: as was hér to Moyses for the People. But we had nèd to pray for our selues and to

deſire our Moyſes to pray for vs alſo, for wee haue offended after this manner.

Therfore let vs lift vp our voice ſaying. O Lord be merciſull vnto thy people according to thine accouſtomable mercies, do away our offences: for wee haue ſinned. But yet for thy names ſake deliuer vs. Wee haue taken vppon vs to be of thy goſpell, and with our mouthes wee confeſſe thee, but in our deeds wee deny thee, yet Lord haue mercy for if ꝑ ſhouldeſt plague vs according vnto our deſert: then ſhould the other vnbeleeuing ſay. Lo, beholde how God hateth their herieſie and thus ſhould thy word be deſpiſed and hated of all nations, Oh be gratious therefore vnto our ſinnes according vnto thy great mercy, likewiſe as thou haſt forborne vs alwaiſe hetherto: be thus gratious vnto vs for Chriſtes ſake. Let all ſuch faithfull men as do earneſtly ſtudy the amendment of their wicked life, ſay Amen. But he that doth not ſo: let him keep ſcilence. For ſuch prayers doth Gods word teach vs, by his Saints which were written for our lerning. As for mattins mumblers and maſſe mongers with diriges and trentalls with ſuch ſuperſtitious

perfitious prayers: the Scripture ſpeaketh not of them, but theſe and ſuch like are the Scriptures ful, no vain babling but effectuall faithfull and feruent ought our prayers to be. For the prayer of a righteous man auaileth much (ſaith S. Iames) if it be feruent. As it apeareth alſo in this ſtory by Moyſes, which obtained grace for the People. For the Lord ſaid I haue forgiuen it as thou haſt ſayd. Iaco.

But thoſe that haue murmured againſt me tel them, as truely as I liue (ſaith the Lord) I will doo vnto you: euen as ye haue ſpoken in mine eares. Your Carkaſſes ſhall lye in the wilderneſſe, and all yee that were numbred from xx. yeeres and aboue which murmured againſt me: ſhall not come into the Land, concernig the which I lifte vp my hand that I would let you dwel therin ſaue Caleb the Sonne of Iephune and Ioſua the Sonne of Nun. And ſo there died and were plagued before the Lord all the men whome Moyſes ſent to ſpye out the Land and made the whole multitude to murmure againſt it becauſe they brought vp a mis report vppon the Land that it was euil. Here ſhall it be very neceſſary to remē-

ber the wordes of the hie prieſts & Phariſes (which gathered a councel after that Chriſte had raiſed Lazarus) & they ſayd
12. what doo wee? This man doth many tokens, if wee let him go thus: all men wil beleeue in him, then ſhall the Romains come and take away all our Land and People. Now within fourtie yeeres after (as the Hiſtories plainly declare) was Ieruſalem deſtroyed indeed of the Romains and the moſte parte ſlain and led away captiue. But why trowe yee? becauſe he ſuffered Chriſte to preach and his doctrin to be publiſhed? no, but becauſe they miſtruſted leaſt if they ſhould haue ſuffered him, the commons ſhould come as they did indeed: Quod verebantur hoc accidit illis. Take heed therfore that there be not in any of you an euill hart of vnbeleef to depart from the liuig God I ſay take heed, for he that feareth the froſt: ỹ deep ſnow ſhall fall vpon him, and ſurely if yee fear the diſtruction of your bodyly ſubſtaunce thorow infidelitie and miſtruſt of Gods mightie hand: it is to bee feared leſt hee ſhould deſtroy you both body and ſoule. Looke to it all yee that hold ſo much of your polli-

tik

tik wiſedome, for Gods pleaſure and his commaundements paſſeth mans reaſon and wiſedome. He will not be meaſured with mans pollicye, he will worck with his mighty power, wheras mans reaſon can not vnderſtand it. For theſe meſſengers that were ſent to ſpye out the land, perceiuing the multitude ofpeople which were mightie, and the ſtrong Cities that were in the land. Agayn conſidering the great Giants that were there alſo: thought it could not be that they ſhould get the Countrey, for it ſtood not with reaſon, and therfore murmured they and wiſhed that they had dyed in Egipt, or that they mought dye in the Wildernes, and euen ſo it came to paſſe for their vnfaithfulnes, for they were plagued and dyed in the Wildernes as many as murmured.

But Ioſua and Caleb were left aliue, and preſerued by the wunderfull power of God, and that becauſe of their ſtedfaſt faith that they had in the promiſes of the Lord. But the people would haue ſtoned them euen for their faithfulnes. For the other ten looked vpon the ſtrong men and great Cities, but theſe men looked vppon the people with them.

But alas for the blindenes of the world, for as the falſe Prophets were all way the greateſt number: ſo were the rude multitude continually bent to beleeue the more parte, and to ſtone, crucifie, burn and hang, or with ſome other cruell torments rid ſuch alway as brought them the trueth, as we ſee it euident in all the holy Scriptures by the prophets, and by Chriſte him ſelf and his Apoſtles, and as we haue ſeene alſo by good experience in our dayes.

But the Lord is alway at hand to deliuer thoſe that faithfully truſt in him, he comforteth them and helpeth them, for either he deliuereth them by his mightie hand out of the Tirants hands (as he did theſe two men with the appearaunce of his glory in the Tabernacle, and as he did the three Children out of the burning
n. 3. 6. Ouen, and Daniell out of the Lions den, with many ſuch like): or els with great victory and triumph he giueth vnto them ſtrength gladly to ſuffer death, wherby his name is more glorified then it was before by their life.

at. 27.
ir' 15.
c. 7. Examples of this are plenteous, not only in Chriſtes paſſion & death, Stephen

with

with other Disciples and Apostles: but also in our time full many haue suffered moste cruell torments and bitter death, whose great patience and constant faith: hath prouoked a great number (the purpose of God so determining) to receiue the Gospell, and with gladnes to imbrace the doctrine of Christe.

Thus doth the Lord trye his elect, with trouble and aduersitie, that Fayth may shine and appeare in his right kinde, and vnles it be tried: how shall ye be knowen? How should we haue spoken so much of Abrahams faith: if the Lord had not tried it? The Lord bad him kill his only begotten Sonne Isaac and make a sacrifice of him, yet had he promised him before that he would multiplye him and make him a great people. Here would reason haue thought, that forasmuch as the Lord had promised him that in his sæd all nations of the earth should be blessed, and hauing no mo Children but that same one, and then commaunded to kill him: reason (I say) would haue perswaded him that it had bene but folly to lok for the former promise, yea a great sorte of men would haue grudged and murmured Gen. 21

red, as we ſée by the Children of Iſrael, at euery temptation in the Wilderneſs, and almoſte in euery age, and euen in our dayes (very few excepted). But this Abraham ſet forth for an exãple to all thẽ that beléeue, loked only to the promiſe that was proceéded out of the mouth of God and regarded nothing els.

He did not reaſon the matter, firſt how he might dwe for an other Sonne, that the former promiſe of God might take place: he neither murmured nor grudged but did as the Lord bad him. For he dou-
m.4. ted not (ſaith Saint Paule) in the promiſe of God thorowe vnbeléef: but was ſtrong in faith, and gaue God the praiſe, & was ſure that loke what God promiſed: he is able to make it good, and therfore was it recounted vnto him for righteouſnes.

Now muſt I héere admoniſh all men that profeſſe Chriſte: to beholde Abrahams faith, that we may likewiſe cleaue to the promiſes of GOD as our Father Abraham did.

m, 15. For Saint Paule ſaith, Whatſoeuer things are written afore time are writen for our learning, that we thorow patiẽce and comfort of the ſcriptures might haue

hope

hope. They are written for our learning (saith Saint Paule) If they be written for our learning: it is reason we do knowe them, els how shall we learn patience? how shall we haue hope vnles it be throwe comfort of the Scriptures? How should Abrahams faith be knowen vnto vs: if it had not bene written for our instruction? or how should the wordes of the Father spoken to Moyses, and specially the commaundements be knowen to vs: if they had not bene written?

It was by the high prouidence of God that his Word was a way reserued in writing, that we (as Saint Paule sayth) throwe patience and comforte of the Scriptures: might haue hope, this is well knowen by that the Lord gaue his Law in Tables of stone to Moyses, to be read to the people, wherfore sayth Moyses, these wordes which I commaund the this day, shalbe in thine hart, and thou shalt shewe them vnto thy Children, and shalt talke of them when thou art at home in thine house, and as thou walkest by the way, and when thou liest downe, and when thou risest vp, and thou shalt binde them for a signe vppon thine hand, Deut. 6

and

and they ſhall be a warning betweene thine eyes, and thou ſhalt write them vp on the poſtes of thy houſe and vppon thy gates &c.

Agayne take hed therfore that ye doo all the commaundements & lawes which I ſet before you this day &c. Alſo what ſo
ut. 11. euer I commaund you: that take hed ye doo only to the Lord, and put you nothing therto, nor take ought there from. &c.

Beholde with what care the Lord giueth his commaundements, that they ſhould not be forgotten. Diligent therefore were the Prophets alway to write forth the wunders that God hath alway
ua. 1. ſhewed for the children of men. The Lord ſayd to Ioſua. Let not the Booke of the Law depart out of thy mouth. but record therin bothe day and night. Now if theſe commaundements be forgotten ſo that we haue thē not in our hart: then ſhall we haue little pleaſure to talke of them, for the mouth talketh of the abundaunce of the hart. If they be not in our hart nor in our mouth: it is not poſſible ỹ we ſhould
it. 12. be doing of them. If we be not doing of the Lords commaundements: ſurely we

turn

turn to the right hand or the left, we ad, we diminish, we forget the true worship of God, we serue Idols and folowe our owne inuentions, we forget Abrahams faith, we forget Moyses doctrine, we forget Caleb and Iosua, Christe and his Apostles, with all their doctrine of patience, through which we should haue hope.

Alas what case were we in when we knew not what was the olde testament, nor what was the new? The Bible was an vnknowen thing with in these forty yéres (or little more) héere in England. Ieroboam had inuented vs a new Law, 3. Re. 1
a new worship of God, for he knew well that the people would haue such deuotion: that they must néeds haue somewhat to worship, as we sée by the Israelites in the Wildernes, which assone as Moyses was gon into the Mount to talke with the Lord and to receiue the commaundements: by and by they must haue some similitude, some likenes of God, some one thing or an other to direct their prayers Ex. 32.
vnto, and therfore made them a Golden Calfe and worshiped it.

And Ieroboam (I say) knew wel that the people must néeds haue somewhat to

worship

3. Reg. 12. worſhip, and he feared leſt (if they ſhould goe to Jeruſalem to worſhip) he ſhould leſe his kingdome agayne, and therfore he made them two golden calues in Dan and Bethell.

Our Ieroboam likewiſe after that he came to that great dignitie, that he was called Pater patrũ, caput Eccleſie &c. with ſuch like: he knew wel that if the people ſhould knowe the Scripture, and be brought vp in the ſimple doctrine of Chriſte: that he (nor none of his) could neuer continew ſo Prince like cleane contrary to the doctrine therof.

Wherfore diligent ſtudye was had to inuent Seruices, Worſhipings, Erpoſitions, Lawes, Councels, Ceremonies, Sacraments, with all the goodlieſt Jewels and coſtly apparel that mought be had ſo that at the laſt the whole world with ỹ great holines. No realme but Cardinales were ỹ chef in the coũcel & ruled the whole realme. Biſhops were Ambaſſadors & of ỹ priuie councel, Deanes and Prebendaryes were the Kings Phiſitians, Chaplens and Stewards, Parſons and Vicars were great Lords, Stewards and Chaplens. I ſpeak nothing of Abbots, Priors Prouincialls

Prouincialls, with such a rablement of Cloysterers.

What did all these? did they teach the people the Gospell of Iesus Christe? did they teach the people Faith in Christe, loue and charitie, mæknes, gentlenes, simplicitie, sobrietie, chastitie, liberalitie, and to despise the world, and to goe thorowe the Wildernes with Moyses and Christe there to be tryed whether their faith were like Abrahams constancie and liuing in the promises of God? Alas, few of them could teach any thing at all, for they were (for the moste parte) great mens Sonnes brought vp in Hawking and Hunting, they knew not the Gospel, peraduenture they would set their Chaplens to preach the maister of the sentences, and the Legendaure, if he brought two or thræ of the Doctors: oh what a learned man was that?

But these great men took their pleasures, they knew not what faith is, but imagined that they had faith when they beleæued there was a God, that Iesus Christe was his Sonne, and borne of the Virgin Mary &c. But now they thought this to be to litle to bring them to Heauē,

and therfore all the Maſſe, Matins, Euen ſongs, Diriges, holy Bread, holy Water, Palmes, Aſhes with ſuch other gēr: ſhould be a meane (and ſpecially their new Sacraments and Idols that Ierobo am had ſet vp) and therfore they helde ſtoutly that faith only could not iuſtifie, neither could we by faith only be accepted into Gods fauour, for they knew not what this liuely faith (that Abraham had) ment.

Let Paule ſay what he will, the Church was aboue Paule and all the Scriptures, now was their liuing like vnto other mens or wurſſe: yea and the cauſe of all others miſchef, for they were as proud, enuious and malitious: as any men in the world, yea a man had bēne better to haue had the diſpleaſure of ten other then one of them, they fared as wel and had as many daintie diſhes: as any Lords in the realme, and more quietnes a great deale.

This could not be without Women, whether they were whoremongers, adulterers and wurſſe: let all the world be iudge. No mē ſought more to be aloft in ȳ world then they did, & ſuch great houſes,

horſes,

horſes, hounds, ſhoting, dicing, opē houſe for Gentlemen, their ſeruants in Veluet and chaines of Golde, what temptation they had in the Wildernes I can not tel, vnles they were tempted with Ladyes and Gentlewomen that viſited them, but ſure they tempted other, and made them goe thorow the Wildernes, and thorow the fire alſo.

Alas, they had no mercy vpon a poore wretch that once opened his mouth againſt them: but cryed out Heretick Heretick, burn, burn, Fagots, fire, but his examinations was not heard of the lay people for feare. Alas, if the Lord had not left vs ſæd: we ſhould haue bæne as Sodom, and like vnto Gomorra.

Be wiſe therfore (O ye Kings) be learned ye that be Iudges of the earth, leſt the Lord be angry with you and ſo ye periſh from the right vvay. Pſal. 2.

But Kings were alwayes kept doing with warres, if they had any Lerning, and like to ſmel out any of our wiles or if he would reforme any thing: loke how they handled King Ihon, Thomas Becket was one of their Saints but gentle reader loke vpon his life in the legend the booke of Sa

ints liues. I am ſure they haue written the beſt they could for him, but yet mark it well. There was no man mought ſtudy the Scriptures before he had bæn Maiſter of art, and then was it nothing worth till he had ſtudied the Doctors, councels, and decrees, the which is more then any man is able to dw in all his life though he liue. Lrrrr. yær and to ſay his ſeruice beſide, which all Prælates were bound to dw on pain of dampnation.

This I ſpeake of our doctors in ỳ vniuerſities. As for our Prælates in the cuntrey the dayes haue bæn that he was counted a great Clarke that could tell whom he ſhould ſerue to morow. They knew not what the bible meant, they were not acquainted with the new teſtament.

Some of them thought it ſhould be here ſie becauſe it was called ỳ new teſtamẽt. For this word [new] offended them greatly. But now they be wel amended for ſome of them wil be able to read engliſh within a while though ſore againſt their wil. I know well they can not abide the hearing of this no more then the Scribs and Phariſeis could abide Chriſte when
1.22. he ſaid wo be vnto you Scribes and Phariſeys

riſeys for yæ ſhut vp the kingdomme of God before men &c. but wæ (peraduenture they wil ſay) wæ deny not therfore Chriſte, but wæ worſhip Chriſte and wæ kill them that will not beleæue in Chriſte.

But ſaith Chriſte, Take heed that no man deceiue you. For there ſhall many come and ſay, I am Chriſte and ſhall deceiue many, but vvhen yee ſee the abhomination of deſolation ſtand in the holy place &c. then if any man ſhall ſay vnto you, lo heer is Chriſte, beleeue it not. Ieroboam was not ſo mad to ſay yæ ſhall beleæue no more in ỹ Lord: but he ſayed it is much for you to go to Ieruſalem. Beholde therfore theſe ſhall be your Gods &c. his meaning was that they ſhould do to theſe Gods the ſame Worſhip that they did before at Ieruſalem. Re. 12.

And our Patriarks pretend Chriſte all togither, but the worſhip that he preſcribed vnto vs was gone. His doctrine with all the Scriptures had they locked from vs, ſo that none of vs durſt loke vpon it in the tung that we vnderſtood, ſo that we could haue but ſmall hope thorowe com-

ſort of the ſcriptures.

Alas, how was it poſſible that we ſhould be obedient vnto the voyce of our Lord God and walke in his wayes: whē we knew them not, nor could tell what they ment, but moſte harty, humble and immortall thanks be giuen to the almighty God, which thorowe the merits and prayer of our merciful Moyſes hath ſtirred the hart of noble King Henry the viij. to deſtroy the abhominations of this wicked Ieroboam.

But chefly of all other things (as we are moſte bound at this time) ought we to laud and prayſe the Lord, which of his tender loue likewiſe hath giuen vs a gratious Iudith, which (by the grace and power of the Lord) ſhall (thorow her godly gouernment and counſailers) finiſh the building of the holy Temple, which her father began, according to the patern that the Lord hath preſcribed in the Goſpell of his only Sonne Ieſus Chriſte our Lord. How be it we are not yet paſt the Wildernes, we are not yet entred the land of Canaan, for although the Lord hath and doth dayly plague ſuch vnfayth ful meſſengers: which haue not earneſtly

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beléeued his worde: but feared men more then God, yet ceaſſeth not temptations, troubles, grudgings and murmurings.

For ſome wring and wreſt to go back againe into Egipt, and do as their fore-fathers haue done, for there is plenty of Golde and ſiluer, meat and drink, there mought we fill our belyes by the fleſhe pots.

There was more plenty (ſay they) of all maner of things in one Town: then there is now in a whole Shire, more paſtime and mirth in one day: then is now in a whole yeere. It was neuer merry ſince this new learning came vp, this ſay they that can not abide the ſcarcitie in the wildernes, nor any temptation in the deſert. An other ſorte (which be politick men) they would forthe it with a good will, for they care not which end of the ſtaffe goe forward: ſo they might not be in danger, and might alſo get ſome what by it.

Theſe men be afrayd of the Cananits, Moabits, Amorits, with the reſt of the Nations, eſpecially the Ethnicks which be great Giants.

The Biſhop of Roome is a great man, and hath done many feats of Armes in

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his dayes. I knowe wel his Bishops and other Prelates beare a great stroke yet in many Countreys. But what sayeth Iosua and Caleb? Their shadow is departed from them, the Lord is with vs, feare not therfore.

And surely (as is sayd.) If your conscience be clere, so that you seke nothing but the glory of God: you ned not feare men. But now there is an other sorte of men, which after they perceiued that GOD had openly plagued the grudging people for their vnfaithfulnes, such as would goe back againe in to Egipt, in so much that they perceiued that the Lord would haue them go forward to conquer the land: these men come to Moyses their gouernour and Captaine and say. Lo we be heere and will goe vp vnto the place of which the Lord hath spoken vnto vs, for we haue sinned. But Moyses sayd why goe ye on thus beyond the woord of the Lord? it will not come well to passe with you, goe not vp therfore. &c.

But they would forth, euen into the top of the hill, there was no remedy, and there were all slayne. Very notable is this place for vs, and worthy to be had in

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remembraunce. For here may we perceiue how froward and vnruly the multitude of men are, alway to be obedient to the voyce of the Lord.

Euery way are we prone and redy to fall from the word of peace, they were not so far on the right hand: but now they are as farre on the left hand, they were not so slack before: but now they be as hasty, and all beside the word of the Lord.

VVe haue sinned (say they,) and why so? Verely because they went not forth at the commandement of God, but grudged, and now they were commaunded to tary and not goe: & yet they went, they thought to haue made amends: and marred all togither.

A good lesson is this also for our good intents. What so euer is done of a good intent (say our fathers) is meritorious. And it is playne that these men went forth euen of such a good intent: and yet were slayne, because they harkened not to the voyce of the Lord, which spake vnto them by his Prophet Moyses, as he speaketh dayly to vs by Christe, and all the Prophets and Apostles. Take hed therfore there be not in any of you an euill

hart of vnbeleef to depart from the liuing God.

But these men repented and were sory, they were conuerted, yea they were conuerted from ignorance to error, they would not goe forth before at the word and commaundement of God: and now they would not tary at the commaundement of God, but forth without any stay or let. Some there be that perceiue the Pope and his garde to haue led vs blindly this many yeres into a shamefull confusion of our faith, and of the true worship of God: and now therfore without all aduisement and discretion would destroy all togither, and care not whether there be any ministers or no, so they may haue the landes and benefices of these blinde guides.

They care not whether there be any in their roume or no, or whether gods word be preached, or the Sacraments ministred or no. I meane not the seauen Sacraments after the ministration of these Caterpillers which do all for lucre: but euen Christes Sacraments, which he hath ordeined to confirme our faith in the word, but the men (I say) be so hasty for

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wards to kill the Cananites and other nations, because they would haue their pleasant land to dwel in belike. for they went beside the word of the Lord.

Many there be that get spirituall lands & possessions, Prebēds & Benefices into their hands, but how many be there that labour for a man of good knowledge to enioy such liuing? no fye (say they) it is pitie that euer he should be troubled with it, for the possessions and riches do corrupt euen the best Preachers, (as it hath happened in deed.) But alas good men how carefull be they to good preachers, to prouide that they be not corrupt with great liuings, but I meruaile they haue no pitty vpon them self, I promise you that if good Preachers which haue knowledge in Christes doctrin, and haue bene tied in the Wildernes with trouble and temptation, if they (I say) can not well vse these riches and possessions accordingly, but must becorrupted with them: it shall be hard to make me beleue that you (which haue not so much knowledge in the same Doctrine, neither hath your faith bene so well tried) should vse them without a corrupt conscience, which shall be to your owne damnation. Take

Take hæd therfore that there be not in any of you an euill hart of vnbeléef to depart from the liuing God And remember that Saint Paule ſaith. Couetouſnes is the rote of all euill. I would vnto our Lord men knew & would conſider what a ſtrait reconing that we ſhalbe all called vnto, where we ſhall anſwere for the miſpending of euery farthing that the Lord hath committed to our gouernãce. Then ſhall we ſay alas that euer I toke ſuch paines and trauaile for the which is now become mine euerlaſting ſhame and deſtruction.

But what ſhould it auaile to ſpeak againſt that vice of couetouſnes? nothing at all. And this is one cauſe that maketh many men to haſte ſo faſt forward. But theſe men that came to Moyſes, & would goe ſo freſhly againſt their ennemyes: went vp into the mountaine. Moyſes bad them tary and take the Lord with them: they ſhould ſpéd the better, but yet they would not tary, for they had bẽn to ſlow to goe forward at the commaundement of God, & therfore now they would make more haſte, wheras before they had beléeued to enter into the kingdome of Hea-

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uen by their idle inuented ſuperſtitions vaine wo:kes, (o: at the leaſt way they thought them a meane the rather to obtaine) and therfo:e grudged at the doctrine of the Goſpell, and thought it a new ſchoole inuented by thes: new fellowes (as they term them) contrary to the mother holy Church. Now they were conuerted from that popiſh faith: and begin to run an other way, euen in to the mountaine at the firſt daſh, whether Moyſes wil o: no And they ſay, if I be p:edeſtined to be ſaued: I ſhalbe ſaued, tho I neuer ſo euill. If I be p:edeſtined to be damned: I ſhalbe damned tho what I wil, and ſay any man what he will, wherfo:e let vs be mery and let God wo:k.

Theſe men (vnles God of his infinit goodnes and mercy call them ſoone to grace) I may think well enough that they be veſſels of wrath o:deined to damnation, euen very b:ute beaſtes deſtitute of all grace and wiſdome to. And although I will not ſay that it is ſinne againſt the holy Ghoſt: yet ſurely it is great blaſphemy, with ſuch lightnes o: raſhnes, without diſcretion and iudgement and humblenes of minde to talke of the high p:e-

deſtination

destination of God. But I let them passe as those whom all wise men, honest and learned doo vtterly abhor.

But there be other men which clime not fully so high as these, but how much they differ from the other I can not tell. These be such sorte of men which holde that faith is sufficient so that no woorks
.6. are necessarily required to our iustification. Trueth it is, we néed no woork of our owne to be iustified or to be made rightuous in the sight of God, for it is the woork of God to beléeue in him whom he hath sent, that is Iesus Christe, by the which faith only we are iustified in the sight of God. But is it not necessary trow ye that I declare this faith to my brethe-ren? els why saith Christe. Euery good
at. 7. tréé bringeth foorth good fruits. &c. And by their fruit shall ye knowe them. If you will say that you declare your faith vnto your brethren by the confession of your mouth, and say you beléeue and yet doe not the woorks of beléefe: Christe sayeth to you. Not all they that say Lord, Lord: shall enter into the kingdome of Heauen, but he that dooth my Fathers will which is in Heauen. The Lord is no such idle

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or vaine workman that setteth trées which shall bear no fruit, for doutles his good trées shall bring forth good fruit, vnles they be taken vp before Summer and spring time come, and why so? to reward or recompence his maker of his benefits? no, no, he careth not for our rewards nor recompence: but he doth it because we shall do good to his housholde, and declare to them what goodnes I haue receiued at the Lords hand for their sakes, that euery member might do good one to another, he asketh nothing but thanks, but all is for our owne commoditie, that we should help eche other with such loue as he hath showed vnto vs, by doing good wherby we declare our electiõ in Christe, and make our calling sure. There is no mã ỹ loueth hartely: but he hath pleasure to do the thing that delighteth him whõ he loueth, that he mought seale his frænd ship to continew. Continew in my loue (saith Christe) if ye shall kæpe my commandemẽts: ye bide in my loue, euẽ as I haue kept my fathers & bide in his loue. Hære wil they obiect & say, ỹ for as much as S. Iohn saith. If we say we haue no sin: we deceiue our selues and the trueth is not in vs, It were but a Pharisaicall

pride to ſeke to be ſo vpright in the law, as though we could be without fault, for we ſhalbe ſinners do what we wil. And as S. Paul ſaith, we holde that a man is
m.3. iuſtified by faith without the workes of the law. And Peeter ſaith, thorow faith doth God purifie the harts. Wherfore if
s.15. we haue faith it is ſufficient. If theſe mē did truely vnderſtand faith: they ſhould knowe that it is a liuely thing, a mightie thing working by loue. That faith doth
a.5. S. Paull meane to the Galathians, where as he excludeth all things ſaue faith, the which faith (ſaith he) is mightie in working by loue. As we ſe how it wrought in Abraham and all the holy Fathers, for if Abraham had not bene obedient to the voyce and commaundement of God (as we read of him) how ſhould it haue bene ſo much knowen vnto vs that his Faith was counted vnto him for righteouſnes? If Caleb & Ioſua had not declared their faith to the people: how could we haue learned by them to be faithfull? One mā ſercheth the ſcriptures and findeth there thus ſaith the Lord, and thē ſercheth his owne politick wit & weieth ẏ matter w̄ his owne reaſō whether it be beſt to do ſo

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or no, as the Lord commaundeth. Doth this man worke by faith? An other likewise sercheth the scriptures and findeth there, thus saith the Lord. He saith if I beleeue it is sufficient. Doth this man worke by faith? or doth he knowe what faith is? Is faith such a common thing: that euery man may haue it when as he will? or hath euery man faith that hath read in the scriptures? No, nor many which haue great knowledge in the scriptures, for many can teach other the liberty of the Gospel: but they them selues be the bond seruants of corruption. Yet these men imagin that they haue faith that iustifieth, but faith is not mans imaginatiõ.

For how can they haue the iustifying faith: that continew in extortion and couetousnes, in whoredome and adultery, in enuye and wrath, excesse and drunkennes, blasphemye and periury, or in wicked superstition and Idolatrye, with all kinde of abhomination? Would ye haue me think this man to haue the iustifying faith? No, no. For be sure that the whoremonger or vncleane person, or couetous person (which is a worshipper of Images) hath no inheritaunce in the King-

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dome of Chriſte and God. Let no man deceiue you with vaine wordes, for be cauſe of theſe commeth the wrath of God vpon the childzen of vnbeléef &c. All theſe euill workers be the childzen of vnbeléef. Let them boaſt of faith, let them boaſt of the Goſpell, yea let them caſt out theſe deuils of other men in the name of Chriſte: yet ſhall he ſay vnto them, I neuer knewe you, departe from me ye workers of iniquitie. The Iewes boaſted them ſelues to be Abrahams childzen, but Chriſte ſayd vnto them, if ye were Abrahams childzen ye would do the déeds of Abraham. Hér-vnto pertaineth that of S. Iames, where he ſaith. Ye ſée then how that of déeds a man is iuſtified and not of faith only. For although Abrahams faith were knowen enough vnto God (which ſercheth the inward partes and iuſtifieth the hart) yet could not we haue ſéene his ſo great faith vnles it had béene declared by ſome outward work, which mought aſſertain vs alſo of his iuſtification by faith. And although we be iuſtified in the ſight of God by faith only, (which is alſo the gift of God) yet is it neceſſary that we declare our faith to the Bzetheren by our obedi-

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ence to the will and commaundements of God, what a great gift I haue receiued of the Lord, that I mought the rather prouoke them to dw likewise, for otherwise we can not be ioined togither in one faith. For my brothers faith is vncertain to me: vnles I se the fruits of it appeer, although God knowe the hart. Therfore saith S. Iames shewe me thy faith by thy deeds, and I will shewe my faith by my deeds, and then as the beleefe of the hart iustifieth before God: so the wo2ks of faith iustify before mẽ, that is, doth declare our iustificatiõ vnto men. This is plaine by S. Iames wo2de whẽ he saith, faith wout deeds is dead. And agayn, ye se how faith wrought wt his deeds, so did ỹ deeds spring of faith, for faith was the worker, thus dw we make Paul & Iames agree. For wheras S. Paul excludeth (as is said before) al maner of wo2ke, euen ỹ wo2ks of ỹ law in iustification ỹ iustification might come by the only faith in Iesus Christe: euen heere doth he declare what faith he meaneth, faith (saith he) which by loue is mightie in operation. If it be no working faith: it is not the faith that S. Paull speaketh of. Take heed therfore brethren Gala.

that there be not in any of you an euill hart of vnbeléef to departe from the liuing God. Take héed (I ſay) and be not deceiued. for faith is not ſo ſmall a trifle as men eſtéeme it. For to ſay fayth only iuſtifieth is ſone ſpoken, but to know the wórking of it, and how it apprehendeth the mercy of God offered vs in Chriſt: is a great matter. For this faith that we ſpeak of when we ſay, faith only iuſtifieth: is a liuely thing (as is ſaid) which wórketh by loue in the holy Ghoſt. For there is no ſin in our mortall bodyes: but this faith aſſaulteth it, and by litle and litle driueth it away. As when we begin to ware careful for the things of the world, to couet abundaunce of riches: faith ſayth. Be not carefull what ye ſhall eat or
5. what ye ſhall drink. &c. Care not for to morowe &c. As for abundaunce, how can a faithfull man be quiet with abundaunce ſéeing his brother in neceſſitie? What faith hath that man which ſorowéth not at his neighbours gréef? How doth he ſorowe for his neighbours gréef: that laboureth for his owne priuat profit without any reſpect of his neighbours neceſſitie? Where be not theſe men that ſéeke

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all to them ſelf, euen with the great loſſe and hurt to the neighbours?

Where is faith which by loue is mighty in operation? If we be idle and ſeke not one way or an other to profit the common welth: faith ſaith. In the ſweat of thy browes ſhalt thou eat thy bread, and he that laboureth not ſhall not eat. &c. If I loue my neighbour as my ſelf: how can I be idle all day, and at euen eat my brothers ſupper that he hath ſore laboured for all day, it is a token of ſmall loue truely. But who will yet laboure? may be idle? or if they do labour: what labour doe a great number of men ſtudy, how they may get away all that belongeth to the poore to them ſelf? truely it were better they were idle. Alas where is Fayth which by loue is mightie in operation? If we begin to war proud, to exalt our ſelues aboue our brethren. Faith ſaith, he that exalteth him ſelf ſhalbe brought low. Mat. Luc. But who ſeketh not to be hye? Learne of me (ſaith Chriſte) for I am meke. He that will be great among you ſhalbe a ſeruant, for the ſonne of man came not to be ſerued but to do ſeruice. Mat. Oh where is this humilitie and humblenes of minde?

Who couetth not to rule all men, & would be ruled of none? If God haue giuen riches, poſſeſſions, authoritie or any like benefit: it is applyed to maintaine our pride, to exalte our ſelues aboue our bretheren. Where is faith which by loue is mightie in operation? If we be tempted with enuye and malice (ſaith faith) a nenge not your ſelues, but giue rowme to the wrath of God, for vengeaunce is mine, and I will reward (ſaith the Lord) Yea, who can ſuffer any iniury or wrong and will not be reuenged? Yea who can ſuffer him ſelf to be ſpoken vnto, although he haue deſerued a great rebuke?

Where is faith which by loue is mighth. 6. tie in operation? If we deſire the compa-
ny vnlawfully of our neighbours wife or ſeruant: faith ſaith, who ſo loketh on a wife luſting after her, hath comitted ad ultry alredy in his hart &c. Whorkepers & adulterers God will iudge. Yet who is not wery of his owne wife & ſaketh his
neighbours? Like ſtoned horſes (ſayeth .5. Ieremye) euery one neyeth after his neighbours wife, only eſtematiō refrayneth a great many, whoſe worcking are very ſecret. Where is this rule become? dw as

ye would be done vnto? Where is faith which by loue is mightie in operation?

If we commit Idolatrie, (saith Faith) Thou shalt worship thy Lord God, and him only shalt thou serue. Some perhaps would aske me what is Idolatry, or who committeth Idolatry? I say, he that worshipeth any thing without the expresse word of God: committeth Idolatry. No man hath seene God at any time. They that will worship God: must worship him in spirit & in truth. But who worshipeth not visible spectacles and creatures in sted of the creator? and so rob God of his honor. Some do it for that they wil not offend their brothers conscience, yea rather because they wil not be called Hereticks, that is to say, a true beleeuer in Christe, and a louer of his doctrine. As Iohn writeth, how many of the chief rulers beleeued on him? but because of the Pharises they would not be a knowen of it, lest they should be excommunicated, for they loued more the praise with men then with God. So our men would seem to feare God and loue him, but the feare & loue of men appeareth to haue the higher place. Where is faith which by loue

Iohn.

Iohn.

Iohn.

Deut.

is mightie in operation? It can not be found, it is lost. When the sonne of man commeth, think ye he shall finde faith on the earth? The olde Mumsimus wil not heare the word of the Lord but draweth back. The new Sumsimus be so forward euen beyond the word of the Lord. Yea they care no more for the Word of the Lord then wil serue their couetous lucre to fill their lusts, to serue for their enuious & cruell minde & to liue in all abhominatiōs. They bring S. Iohn for thē wheer he saith. If we say we haue no sin we deceiue our self and the trueth is not in vs. But why doo they remember this so wel? verely because that if any man rebuke their vitious life: they may answer with S. Iohn no man is without sin. But where as S. Iohn saith, he that saith I know him & keepeth not his commaundements: is a liar, the trueth is not in him. They be so hasty forth now: they will not take this with them, that God may work in them. He that saith he abideth in Christe: ought to walke euen as he walked (sayth S. Iohn.) Agayn where as S. Paull sayeth, we holde that a man is iustified by faith without the deeds of the law, heer be

they

they perfect, but when Saint Paule saith, though I had all ỹ tungs, though I could prophecie and vnderstand all secrets and knowledge, yea if I had all faith so that I could moue mountaines out of their place, if I gaue all my goods to feed the poore, and though I gaue my body to be burned, yet if I haue no loue: I am nothing (saieth he. They make no reconing of this.

But what is this loue? Loue suffereth long and is courteous, Loue enuyeth not, doth not frowardly, swelleth not, dealeth not dishonestly, seeketh not her owne. &c. Ioin now Paules words and Iohns words togither, for if we boast of faith, and yet continew in sin: what faith haue we?

Rom, c

Lok vnto whom ye giue ouer your selues as seruants to obay: his seruaunts ye are whom ye obay (saith Saint Paule) whether it be of sin vnto death, or of obedience vnto rightuousnes. They heare S. Peeter say, thorow faith God purifieth our harts: but they heare him not how greatly he desireth them to leaue their wicked liuing saying, derely beloued I beseech you as straungers and pilgrims to abstaine from fleshly lusts which fight

Acts, 1

1, Pe, 3

againſt the ſoule, and ſe that you haue an honeſt conuerſation among the vnbeleæuing, that where as they backbite you as euil doers: they may ſæ your good workes and praiſe God in the day of viſitation &c.

3. For if after we haue eſcaped the filthines of the world thorowe the knowledge of the Lord and Sauiour Ieſus Chriſte, we be yet tangled againe therin and ouercome: then is the latter end wurſſe then the beginning. Oh that theſe men would heare Moyſes ſpeak, and be obedient vnto the voyce of the Lord ſpoken by his Prophets, and not take that maketh for their purpoſe, and run hedlong vp in to the top of the hill. For as many as be ſo haſty forth beyond the word of the Lord: ſhall be ſlaine of the enemies, ouercome of ſin, and drowned in their owne luſts, and for lack of true and faithful ſhepherds (which ſhould exhort them dayly) they ſhalbe ſo hardened in their ſinnes: that afterward if any faithful man cõe vnto thẽ: they will not hear him, but rather call him Ipocrit, becauſe he threatneth with the law. Yet doth S. Paull call the law our ſchoolmaiſter which leadeth vs to Chriſte, for truely

ly whose conscience is not feared first wᵗ the law and so brought to repentaunce: shall neuer be mæt to receiue a sure hope of saluation by the Gospell. Take hæde therfore there be not in any of you an e- uill hart of vnbelæfe to departe from the liuing God. And with S. Paule also I be- sæch you bretheren by the mercifulnes of God that ye make your bodyes a sacrifi- ce, holy and acceptable which is your rea- sonable seruing of God. And fashion not your selues like vnto this worlde, but be renued &c.

And let vs be admonished by the story of these ry. messengers, to forsake our owne wisdome, our owne strength, and our owne policie and inuentions, that we may wholy and altogither subdue our sel ues, and be obedient vnto the voyce and commaundement of the Lord only, belæ- uing assuredly that he maketh rich and al so poore, he maketh sick & healeth again, he only killeth and reuiueth, he only ca- steth down and exalteth, he saueth and condemneth. Wherfore I dw exhort you bretheren belowed in the Lord Iesus Chri ste again and again, you chæfly that are sent by the spirit in your conscience to spy

out

out the land of Canaan for your brethe-
ren, whether it be by preaching, reading,
writing, exhorting or otherwiſe decla-
ring vnto the people the heauenly King-
dome through the Goſpell of the Lord Ie
ſus. Yea the Magiſtrates alſo, and all o-
ther officers appointed by ỹ Quæn, as bæ
ing commanded by God, you alſo by your
fauour and patience dw I exhort to take
example by the ten vnfaithfull Meſſen-
gers, which feared the multitude of ſtrōg
men, that ye bring not an euill reporte vp
on the land that through feare of men we
ſhould miſtruſt the power of God: but ra
ther prouoked by the example of Ioſua &
Caleb through a ſtrong faith dw you ac-
cording to the commaundement of the
Lord, and then are ye ſure that the Lord
will appære in the Tabernacle and deli-
uer vs, where as els we ſhall be plagued
with euerlaſting damnation for our vn-
belæf. But if we be found faithfull Ioſu
as and Calebs: then there is no dout but
our Moyſes will ſo intreat his father for
vs that theſe plagues ſhall light only vp-
on ſuch vnfaithfull meſſengers, thorowe
whoſe euill reporte we haue bæne ſo long
kept from this heauenly doctrin, the king-

dome

dome of God, and euerlasting life. Chefly are they now to be admonished that be so hasty forward: lest they go beyond the word of the Lord, and in sted of the true liuely faith: imagin them a Faith after their owne minde, which shal suffer them still to sin. But therfore I say, where faith is: it worketh a knowledge of our great weaknes, it worketh also an inward sorow of ꝑ hart, for this our sin & wickednes and it prouoketh vs in this sorow to pray vnto the Lord, to call earnestly for strength continually thorow Christe to ouercome these temptations, and that with teres, with a sure hope of victory. If I haue offended my neighbour, faith causeth me to satisfie and content him, because I loue him as my self. If my neighbour be vngodly and by no meanes will be reconciled: yet Fayth maketh me pray for him hartily, as I would he should for me if I were in like blindenes. He that feleth not faith in his hart this wise working: is blinde, deceiueth him self, and is still in vnbelef. Take hed therfore brethren that there be not in any of you an euill hart of vnbelefe to departe frō the liuing God. And I beseech the almightie GOD father of mercy and God of all comfort,

thorowe our Sauiour and redéemer Iesus Christe, that he will so lighten and strengthen the harts of our rulers, gouernours, prophets & preachers with his spirit our cõforter, that they hating all vice & abhominatiõ (specially couetousnes) may neither feare men, nor lowe them self, but dwe that only which the Lord cõmandeth with a pure and vndefiled conscience. And that we for our parts as true and lowing Subiects may receiue it at their hands, without grudging and murmuring, with like faith and purenes, that with a safe conscience and glad hart: we may be all way redy at the commaundement of the Lord to enter the same land of promise which is prepared from the beginning, for all the true and faith full Bretheren.

Dominus mihi Adiutor &c. P.N.

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